

Ibadah

The definition of worship in Islam

In the Name of Allah, Most Gracious, Most Merciful

Verily all praise is for Allah, we praise Him, seek His aid and guidance and His forgiveness; and we seek refuge in Allah from the evils of our selves and from the sinfulness of our actions. Whosoever Allah guides, then none can misguide him, and whosoever He misguides, then there can be no guide for him. I testify that there is no deity worthy of worship except Allah alone, and I testify that Muhammad is His servant and Messenger.

"O you who believe! Fear Allah as He should be feared and die not except as Muslims." (Surah Al-i-'Imraan 3/102)

"O people! Fear your Lord who created you from a single soul and created its wife from it, and from them both He created many men and women. And fear Allah through whom you demand your mutual (rights) and (do not cut the relations of) the wombs. Verily Allah is ever an

All Watcher over you." (Surah an-Nisaa' 4/1)

"O you who believe! Say a word that is straight to the point; your actions will be rectified for you and your sins will be forgiven. And whosoever obeys Allah and His Messenger, then he has indeed achieved a great achievement." (Surah al-Ahzaab 33/70-71)

The truest word is the Book of Allah and the best guidance is the guidance of Muhammad. The most evil matters are those that are newly invented, for every newly invented matter is an innovation and every innovation is misguidance and every misguidance is in the Hell-Fire. To proceed:

Ibadah

The meaning given to Ibadah by many people is a very restricting explanation which only includes some of the types of Ibadah like prayer, fasting, pilgrimage, etc. But

the real meaning of Ibadah is much more complex and includes more than only a few types of Ibadah.

Allah the Exalted says,

"Say: Verily my Prayer, and my Sacrifice, and my living and my dying are for Allah, Lord of the Worlds, having no associate. This is what I was commanded with, and I am the first of the Muslims." [Sooratul-An'aam 6:162]

And He says,

"And I did not create the Jinn, nor mankind, except to worship Me." [Sooratudh-Dhaariyaat 51:56]

an-Nawawee (d.676H) said,

"So mankind, along with every other creation, is in need of Allah the Exalted in His Essence, and in whatever emanates from His Essence. It is not possible for the creation to be in need of anything except its Creator. And no one is self-sufficient by himself, except Allah alone, and He is as-Samad (the Eternal), and al-Ghane (the Self-

Sufficient), and everything other than Him is in need of Him.” **[al-Majmoo’ 1/42]**

Allah the Exalted says,

“Verily the one who associates partners with Allah, then verily Allah has prohibited Paradise upon him, and his dwelling place shall be the Fire. And the transgressors will not have any helpers.” **[Sooratul-Maa’idah 5:72]**

ash-Shaatibee (d.790H) said,

“Indeed Allah has divided worship up into many types so that the servants may eagerly embark upon it, so from them is: the types of worship that are related to ‘aqeedah (belief), such as believing in the uloohiyyah (divinity) of Allah the Exalted, and describing Him with the Perfect Attributes. And from them also is the type of worship that is related to the heart, such as ‘uboodiyyah (servitude), and supplication. And from them is the type of worship related to this world, such as Prayer, fasting and Hajj

(pilgrimage). And from them is the type of worship related to wealth, such as zakaat (obligatory alms), and charity. And all of these have only been legislated to preserve the Religion.” **[al-Muwaafqaat 2/8]**

As ibadah is the purpose and reason for which mankind was created, then it is vital for us to clearly understand what this ibadah is, specifically what is its definition, what are its pillars and what are its conditions.

THE DEFINITION OF IBADAH:

Ibadah is total submission to Allah the Exalted in all aspects of our lives, minor and major. This submission emanates from the absolute obedience to Allah the Exalted while having total humility and deepest love to Him the Exalted.

There have been many definitions provided by the Scholars for the meaning of ibadah, before briefly mentioning them, we can mention the linguistic meaning

of ibadah. In the language it means (عوضخخلاو لَذخخلا) , which is "lowliness, submissiveness", giving the meanings of humbleness, being lowered, being submissive, and thus there are expressions used in the Arabic language, from them, (دبعم ريعب), meaning a camel that has been humbled, made submissive. And likewise, (دبعم فخير خط), meaning a lowered path (due to it being frequently trodden upon). Also from the linguistic meanings of this word is "obedience" (taa'ah) and "compliance" (inqiyaad), "ta'alluh" (devotion).

As for the Sharee'ah definition, which is the precise reality of the ibadah which is requested in the Sharee'ah, then amongst the definitions provided are the following:

ar-Raghib al-Asfahani: The willfully chosen action devoid of bodily desires which arises out of an intention and by which nearness to Allah and obedience to the Sharee'ah is intended. **(Tafseel an-Nash'atayn wa**

Tahseel as-Sa'aadatayn p. 157)

al-Baghawi: ibadah [is]: Obedience (taa'ah) coupled with humbling of oneself (tadhallul), and submissiveness (khudoo'), and the slave ('abd) is called as such due to his lowliness (dhillah) and his compliance (inqiyaad). **(Sharh usSunnah 1/53)**

Ibn al-Qayyim: ibadah unites two principles: The extremity of love with the extremity of humbleness and submissiveness. So whoever you loved but were not submissive to, you are not a worshipper of him, and whomever were submissive to without (showing) love, you are not a worshipper (of him) until you are (both) loving and submissive. **(Madaarij as-Saalikeen 1/74)**

Ibn Kathir: In the legislation it is an expression for what combines the perfection of love (mahabbah) submissiveness (khudoo') and fear (khawf). **(Tafsir Ibn**

Kathir 1/25)

Ibn Taymiyyah: A term that combines the perfection of love for Allah, in its greatest level, and the perfection of humbleness, in its greatest level. For love devoid of humbleness and humbleness devoid of love is not considered ibadah, rather ibadah is what combines between the perfection of both matters. **(Minhaaj us-Sunnah 3/290)**

Imam Ibn Taymiyyah said his book titled "**Al-O'bodyyyah**":

"The "ibadah" is a collective noun that includes every thing that Allah the Exalted loves and accepts from sayings and the physical acts; the hidden (acts by heart) and the openly (acts by limbs). The acts by limbs include the prayer, zakah, fasting, hajj, straight talk, loyalty (returning someone's possessions to them), kindness with parents, having good accord with relatives, keeping

promises and treaties, enjoining what is good and forbidding what is evil, fighting against the kuffar and the hypocrites, kindness with the neighbor, with the orphan, with the poor, with the wayfarer, with the animals, supplication, remembering Allah the Exalted, reciting Qur'an, and things of this nature are from "ibadah".

The acts by heart include the love for Allah the Exalted and His messenger, fear of Allah, asking Him for forgiveness, Having sincerity to Him alone in deen, being patient, thanking for his blessings, accepting His judgment, depending on Him, hoping for His mercy, fear from his punishment, and things of this nature are all from of ibadah worship."

Ibn Taymiyyah (d.728H) said, "Worship (al-'ibadah) is obedience to Allah by following that which He ordered upon the tongues of His Messengers." He also said, "Worship (al 'ibadah) is a

comprehensive term covering everything that Allah loves and is pleased with - whether saying, or actions, outward and inward.” **[Majmoo’ul-Fataawaa 10/149]**

Ibnul-Qayyim (d.751H) said,

“Worship revolves around fifteen principles. Whosoever completes them has completed the stages of ‘uboodiyyah (servitude to Allah). The explanation of this is that ‘ibadah is divided between the heart, the tongue, and the limbs. And that for each one of these three come five types of rulings, covering all actions: waajib (obligatory), mustahabb (recommended), haraam (prohibited), makrooh (disliked), and mubaah (permissible).”

[MadaarijusSaalikeen 1/109]

And he said:

ibadah - (is) Gratefulness to Him, Love of Him and Awe of Him.

al-Qurtubee (d.671H) said,

“The root of ‘ibadah is humility and submissiveness. The various duties that have been prescribed upon the people are called ‘ibaadaat (acts of worship), since what is required is that these acts of worship must be done with humility and submissiveness to Allah - the Most High.”

[Al-Jaami’ liAhkaamil-Qur’aan 1/225, and 17/56]

Ibn Katheer (d.774H) said,

“And ‘ibadah is obedience to Allah by acting upon what He commands, and abandoning what He forbids; and this is the reality and essence of Islaam. And the meaning of Islam is: istislam (submission and surrender) to Allah the Most High - along with the utmost compliance, humility, and submissiveness to Him.”

He also said whilst explaining the above aayah,

“Indeed Allah the Exalted created the creation so that they could worship Him alone, without associating any partner with Him. Whoever obeys Him will be completely

rewarded, whereas whoever disobeys Him would be punished with a severe punishment. And He has informed that He is neither dependent, nor does He have any need for them. Rather, it is they who are in dire need of Him, in every condition and circumstance, since He is the One who created, sustains, and provides for them.”

[TafseerulQur’aanil-’Adheem 7/402]

In another place Ibn Katheer said: "ibadah in the language is humbleness (dhillah). It is sometimes said 'a levelled and smoothed road (mu'abbad) and an uneven road (ghair mu'abbad)' meaning (one has been) humbled, lowered, debased. Its usage in the Revelation: an expression of what brings together the perfection of Love, Fear and Hope (in Allah's worship)."

The Comprehensive Definition

It (ibadah) is a [comprehensive] term that brings together everything that Allah loves and is pleased with,

from the sayings and actions, [both] inward and outward. This statement is explained by the Scholars of Ahl us-Sunnah with what can be summarized as follows:

A Term That Gathers ...

That (قَدَابِعَال) is an (عَمَائِع مَعَال) a term (noun) that gathers together, it brings together, and what are those things? It is everything that Allah loves and is pleased with.

So then how do we know that Allah loves something or is pleased with it, we know it by way of what is in the revealed texts and this is generally known in one of a number of ways:

- a)** Allah praises the action
- b)** Allah praises the doer of the action
- c)** Allah orders the action.

And the same can be said for those things which are prohibited: **d)** Allah dispraises the action (which means He loves and is pleased with its avoidance)

- e)** Allah dispraises the doers of a particular action (which means He loves those who avoid doing such an action)
- f)** Allah prohibits the action (which means Allah loves and is pleased with its avoidance).

So when we find revealed texts in which we see the above, then we know what comes under ibadah- and this is the criterion, it is whatever Allah loves and is pleased with.

Innovations are Not Considered ibadah...

So this excludes all innovated forms of ibadah which are not sanctioned or for which no evidence exists in its basis (this is an absolute innovation, completely, from all aspects), or if it exists in its basis, then (no evidence exists) for the particular manner or detail in which it is performed (this is relative innovation, from some aspects), it agrees with the Sharee'ah in its basis but disagrees with the Sharee'ah in its details. So al-bid'ah alhaqeeqiyyah (an

innovation in its essence, from all angles) and al-bid'ah alidaafiyah (relative innovation, an innovation from some angles as opposed to others), then they do not come under the definition of ibadah, since there is no proof that Allah loves them or is pleased with them. And it is established that Allah perfected the religion and left nothing and that the Messenger (alayhis salaam) fulfilled the trust and conveyed the complete truth.

So ibadah is only what Allah loves and is pleased with, and this excludes the innovations. And each act of ibadah which has a basis in the Sharee'ah, it must agree with the Sharee'ah in at least one or more of the following parameters (depending on what it is):

- a)** in its number ('adad),
- b)** in its place (makaan),
- c)** in its time (zamaan),
- d)** in its species (jins),

e) in its form or manner (kaifyyah), **f)** in its reason or cause (sabab).

So with this, the act of ibadah is in accordance with the Sunnah and Sharee'ah.

Inward and Outward Speech and Action

Then the sum whole of what Allah loves and is pleased with is made up of speech (qawl) and action ('amal), and this covers both what is inward and outward, and this then provides us with four categories into which everything that is ibadah enters into:

1. The inward speech, which is the speech of the heart, which is its belief, meaning the beliefs held in the heart, these are the sayings of the heart.
2. Then the outward speech, which is the speech of the tongue, what is expressed with the tongue, which includes testifying with the kalimah, and remembering Allah, and asking forgiveness, and enjoining good and forbidding evil

and so on.

3. Then the inward actions which are the actions of the heart, its emotions and feelings, such as love, fear, hope, reliance and so on.

4. Then the outward actions, which are the actions of the limbs, the prayer, fasting, giving charity and so on.

So (قداابعلا) is a term that brings together what?

Whatever Allah loves and is pleased with, and this is summarized as the inward and outward sayings and actions, and this includes what takes place in the heart (of speech and action) and what takes place upon the tongue (of speech) and what takes place on the limbs (of action). And all of this is bound by the Sharee'ah, only what Allah loves and is pleased with, which means ibadah is only that which Allah has legislated and we know that He has legislated it, meaning He loves it and is pleased with it, and we know that something is ibadah through the

manner in which it has been mentioned in the Book and the Sunnah.

From these statements you will realize that ibadah has a very wide meaning and is comprised of many matters. It will also become clear to you that many people have an incorrect and fragmented understanding of ibadah. Most commonly they limit the meaning of ibadah to prostrating, bowing, Fasting, Hajj and other acts of worship. However, this is only one aspect from the many aspects of ibadah.

In essence, the word ibadah in the language and in the Revelation has three meanings:

- [1] Humbleness, Lowliness (Dhillah) and Submissiveness (Khudoo')
- [2] Obedience (Taa'ah) and Compliance (Inqiyaad)
- [3] Devotion, Sacrifice (Tanassuk) and Worship (Ta'alluh)

CONDITIONS OF IBADAH

When we talk about ibadah (acts of worship) of Allah the Exalted, we have to fulfill two conditions so that ibadah will be accepted from us by Allah, beneficial to the worshipers in this life and in the Hereafter.

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The first condition is that ibadah has to be performed exclusively for Allah the Exalted with a pure and sincere intention; not for reputation or to show off. Allah the Exalted says in surah **Al-Kahf, (verse 110)**, "**So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.**"

as a partner in the worship of his Lord."

The second condition is that ibadah must be performed exactly as described by the prophet peace and blessings be upon him. Because ibadah is to be followed and not to be

invented.

So, Allah the Exalted is not worshipped except with what he ordered and the way he dictated. For this reason, ibadah orders came in the Qur'an in a general form and were detailed and clearly explained by the sunnah of the prophet peace and blessings be upon him so that there is no room for innovation, an addition of something to it or taking something out of it.

Ibn Taymiyyah mentions in Majmo' ul-Fataawa:

{...that He may test you which of you is best in deed.}

[Surah Al-Mulk 67:2]

Al-Fudayl ibn 'Iyad (rha) said: "The purest and most accurate deed." The people said: "Oh Abaa 'Ali, what is the purest and most accurate deed?" He said: "If the deed is pure but not accurate it won't be accepted, and if it is accurate but not pure it won't be accepted, until it is both pure and accurate. The meaning of pure is that it is for

Allah alone. And the meaning of accurate is that it is according to the Sunnah. That is the actualization of Allah's statement:

{So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.} **[Surah Al-Kahf 18:110] (Majmo' ul-Fataawa 333/1)**

The unification of ibadah for Allah Azza wa jall alone

The unification of ibadah for Allah Azza wa jall alone and the avoidance of the ibadah of everything that is besides Him is that end for which the Messengers were sent, may the prayers and blessings of Allah be upon them all. Allah the Exalted said: {And We have indeed sent to every Ummah (Nation) a messenger (with this command) that you should worship Allah (alone) and avoid (the worship of) all false deities} **[Nahl 16:36]**

Furthermore, this aim or objective (unifying all worship for Allah alone) is the cause of the dispute of the messengers with their respective peoples and due to it mankind has become divided into two parties: a party in Paradise and a party in the Blazing Fire.

As for those who are in the Fire then they are those who deny Allah Azza wa jall absolutely; or acknowledge Allah's Ruboobiyyah (Lordship) over the universe (meaning that He created, owns and regulates the heavens, the earth and all that is between them by Himself without any partners or helpers) but do not worship Him in His Uloohiyyah by making their ibadah exclusively for Him alone or paying part worship to others besides Him.

Such was the case of the pagans of Makkah to whom the Messenger (sallAllahu-alaihi-wasallam) was sent. The Exalted says: {Say: 'Who provides for you from the sky and from the earth? Or who owns hearing and sight? And

who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs (of this universe)?' They will soon say: 'Allah'. Say: 'Will you then not be afraid (of Allah's punishment)?'} [Yoonus 10:31]

{Say: 'Who is the Lord of the Seven Heavens and the Lord of the Great Throne?' They will soon say: 'Allah'. Say: 'Will you then not fear Him. Say: 'In whose Hand is the Sovereignty of everything and He protects (all) but against whom there is no protector if you really do have knowledge?'. They will soon say: 'Allah'. Say: 'How then are you deceived and turn away from the Truth?'} [Mu'minoon 23:86-89]

Uloohiyyah means denoting that Allah is the only One to Whom all forms of worship should be directed in truth, whether actions of the heart (feelings), words and statements or actions of the limbs.

The word Ilaah is derived from it meaning:

Something that is adored, worshipped, turned to i.e. an object of worship, subservience and adoration. There is nothing else besides Him who deserves that, and this is the meaning of the testimony 'Laa ilaaha illAllaha' (There is no Ilaah which is deserving of worship/subservience except Allah), the truth and certainty of which every messenger came to establish.

Allah Azza wa jall says: {Your Ilaah is but one Ilaah} [Nahl 16:20] {And He alone is the Ilaah in the Heavens and the Ilaah in the Earth} [Zukhroof 43:84] {Invoke not, or pray to any Ilaah along with Allah. There is no Ilaah but He} [Qasas 28:88]

So they believed in Allah's Ruboobiyyah, even in some of His Names, but that did not make them Muslims. Rather, Allah the Exalted called them disbelievers and made their abode the Hellfire, inspite of their affirmation of His Ruboobiyyah.

As for those who are in Paradise then they are those who have affirmed their belief in Allah, the Exalted and everything that is due to Him from His Names and Attributes, who have believed in His Messengers and have responded to their call by making all their ibadah purely for Allah alone; who travel upon their way, in both belief and action, and who then remain steadfast upon the Truth and strive for its dominance.

{Indeed those who say: "Our Rabb (Lord) is Allah and thereafter Istaqaamoo (remain steadfast) [i.e. upon his sincere worship and all that it entails], on them shall be no fear, nor shall they grieve} [Ahqaaf 46:13]

So they acknowledge His Ruboobiyyah due to their saying "**Our Lord is Allah**" and then they worship Him alone on the path of Istiqama. [*Steadfastness and patience upon the Straight Path or upon good deeds.*]

Therefore making all of ibadah for Allah Azza wa jall

alone is the basis of the Deen of Islaam as the meaning of Laa ilaaha illAllaha is "that there is nothing which has the right to ibadah in truth except Allah alone". This meaning is indeed the straight and firm Deen which most of mankind are heedless of.

The Exalted said: {He has commanded that you do not worship except Him alone. That is the straight upright Deen yet most of mankind do not know} [Yoosuf 12:40]

PRINCIPLES OF IBADAH

From amongst the most important principles related to 'ibadah are the following:

[1] KNOWLEDGE COMES BEFORE ACTION:

Imaam al-Bukhaaree (d.256H) - rahimahullaah - said in his Saheeh, "Chapter: Knowledge comes before statement and action." [SaheehulBukhaaree 1/69]

Then Ibn Hajar (d.852H) - commented upon this statement saying, "So knowledge is a condition for the

correctness of the statement and action. So these two (statement and action) are not held in high esteem, except due to it (knowledge), so it must take precedence over them; since the correctness of the intention is a prerequisite for the correctness of action." [Fathul-Baaree 1/160]

al-Khateeb al-Baghdaadee (d.463H) said, "So knowledge is a tree, and actions are its fruit. The one who does not act upon his knowledge is not to be counted as being a scholar. And it is said, the knowledge is the father, and actions are its offspring. And action comes after knowledge, and narration comes after investigation. So do not feel content with action, as long as you are deficient in knowledge." [Iqtidaa'ul-'Ilmil-'Amal p. 5-6]

[2] SINCERITY TO ALLAH:

Indeed sincerity to Allah is

“singling out the truth with the intention of obedience.”
[**Ibnul-Qayyim alJawziyyah Madaarijus-Saalikeen**
2/91]

Ibn Mas’ood (radiyAllahu ‘anhu) said,
“A statement is not beneficial without an action, nor is the
action beneficial without the statement, and neither of
them are beneficial, except with the (proper) intention.
And the intention does not benefit, except when it
conforms with the Sunnah.” [**Imaam al-Aajuree ash-**
Sharee’ah p. 131]

Mutraf Ibn ‘Abdullaah said,
“The rectification of the heart is by the rectification of the
action. And the rectification of the action is by the
rectification of the intention.” [**HilyatulAwliyaa’ 2/199**]

Ja’far Ibn Hayyaan said,
“The intentions are authoratative over these actions, so a
man may reach by his intention, that which he does not

reach by his action.” [**Ibnul-Mubaarak az-Zuhd p. 63**]

Yahyaa Ibn Abee Katheer (d.129H) - rahimahullaah –
said,

“Learn the [proper] intention, for verily it is the most far-
reaching of actions.” [**Hilyatul-Awliyaa’ 3/70**]

The Messenger peace and blessings be upon him said
"Indeed Allah does not look at your faces nor your wealth
but He looks at your hearts and your actions." [**Muslim**]

As for ikhlas, then that is one of the meanings of the
testimony "there is nothing which has the right to ibadah
except Allah" in that your ibadah must be exclusively and
sincerely for Allah. Iman by itself is not sufficient for our
ibadah to be accepted by Allah. Rather it is necessary that
your action is out of iman in Allah and complete ikhlas to
Him so that you do not make anyone a partner with Him.
The Exalted said: "Those who have iman and confuse not
their iman with injustice. For them there will be security

and they are the rightly guided." [Al-Qur'an A'nam 6:82]

Injustice here means shirk as was explained by the Messenger (sallallahu 'alayhi wa sallam) to the companions (radiallahu anhum) and as has been recorded by Imam al-Bukhari in the Kitab at-Tafsir of his Sahih.

Allah (swt) has laid down a condition for the perfection of iman, which gives its possessor security, guidance and freedom from shirk and that is ikhlas; the abundance of which is necessary for ibadah to be accepted. The Exalted has said: **"And they were not commanded except with this: that they should worship Allah, being completely sincere in the Din."** [Al-Qur'an Bayyina 98:5]

And the Exalted also said: **"Say: Indeed I have been commanded to worship Allah making the Din sincerely for Him alone."** [Al-Qur'an Zumar 39:11]

And there is also the Qudsi Hadith reported by Muslim: **"I am so selfsufficient that I am in no need of having partners. Thus, whoever does an action for someone else's sake as well as Mine, will have that action rejected by Me to him whom he associated with Me."** [Reported by Muslim]

Ikhlas is the sanctification of your speech and action from every blemish of the soul's desire. For example, desiring your beautification in the hearts of people, desiring their praise so that they say 'a scholar', 'what a brave man' or 'a doer of good'. Also included in this is running away from the criticism of the people (i.e. abandoning certain actions because people may criticize or become angry), seeking people's magnification of yourself, their aid and assistance, the fulfillment of your needs or desiring other peoples wealth and possessions - while being contented with all of that because your soul is

deceived and your amazement with yourself.

Know also that ikhlas is not correct until you are truthful in your speech, action, striving and while you desire nothing but the Face of Allah and the Home of the Hereafter. The Exalted said: "**And whoever desires the Hereafter and strives for it as it should be strived for while being a believer then his striving will be acknowledged (rewarded).**" [Al-Qur'an Isra 17:19]

There are some other useful definitions of ikhlas: 1. It is the freedom of the desire for nearness to Allah from every blemish or impurity;

2. It is singling out Allah with one's intention in all acts of worship;

3. It is forgetting the sight of the creation by continual observance of the Creator; and

4. It is to hide your good deeds just like you would hide your evil deeds.

So be warned that no action is acceptable to Allah if somebody else is given a share in it. Reflect carefully upon the words of Yusuf ibn al-Husayn ar-Razi: "**Indeed the hardest thing (to achieve) in this world is ikhlas. How many times have I struggled to extinguish riya' (showing off) from my heart except that it only appeared again in a different colour.**" [Jami ul-'Ulum wal-Hikam of Ibn Rajab al-Hanbali]

Also reflect upon the words narrated by Ibn Qudamah al-Maqdisi in his **Mukhtasir Minhaj al-Qasidin**, "**Indeed mankind, all of them, are destroyed except those with knowledge and all those with knowledge are destroyed except those who act upon it and all those who act are destroyed except those who are sincere in their action and all those who are sincere are in great danger (of associating other than Allah in their actions).**"

Bishr al-Haaf said: "That I seek the world with a wind

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instrument is more beloved to me than that I seek it with my Deen."

Ibraaheem an-Nakha'i said: "When Shaytaan comes to you while you are in prayer and says: 'You are showing off,' make it longer."

One of the Salaf said: "Direct me to an action by which I will never cease to be performing for Allah the Exalted." It was said to him: "Always intend good, because you will never cease to be performing even if you do not perform any actions. The intention is made even in the absence of any actions. Whoever intended to pray at night and then slept, the reward for what he intended will be written for him."

One of them said: "I love that I have an intention for every single thing; even my eat, drink and sleep."

It was said to Sahl: "What is the hardest thing for the soul (to achieve)?" He said: "Sincerity, when there is no other

desire in it."

Ya'qoob al-Makfoof said: "The sincere person is the one who hides his good deeds just like he hides his evil deeds." One of them wrote to his brother: "Make your intention sincere in all of your actions, and little action will suffice you."

Ayyoob as-Sakhtiyaani said: "Purifying the intention is harder than all other actions for those who act."

Yahyaa bin Mu'aadh said: "Sincerity separates good actions from faults like the separation of milk from dung and blood."

as-Soosi said: "What Allah desires from the actions of His creation is sincerity and nothing else."

al-Junayd said: "To Allah belong servants who understand, and when they understand they act, and when they act they make their actions sincere. Their recalling of sincerity at the time of doing righteousness is what

accumulates the greatest good for them."

Hawshab used to cry and say: "My name has reached the large Mosque (meaning, the people will know who I am)!" as-Soosi said: "Sincerity is to lose the vision of sincerity in oneself."

One of them said: "Whoever sees sincerity in his sincerity, his sincerity is itself in need of sincerity. The destruction of every sincere person lies in his sincerity to the extent that he sees sincerity in himself. When he abandons seeing sincerity in himself he will be sincere and purified."

Abu 'Uthmaan said: "Sincerity is to forget about the creation by constantly looking at the Creator (in terms of gaining admiration for your deeds)."

Ibraaheem bin Adham said: "The one who loves fame is not truthful to Allah."

Sufyaan ath-Thawri said: "They (the Salaf) used to hate

fame and reputation due to wearing nice garments because eyes would stretch towards them."

Na'eem bin Hammaad said: "'Abdullaah ibn al-Mubaarak frequently used to sit in his house for long periods of time, so it was said to him: 'Don't you feel lonely and isolated?' He said: 'How can I feel isolated while I am with the Prophet (saw)?'

Ja'far bin Hayyaan said: "The foundations of these actions are the intentions. Indeed a man reaches with his intentions a position he does not reach with his actions."

One of the people of wisdom used to say: "When a man is speaking in a gathering and his speech amazes him, let be silent. When he keeps silent and his silence amazes, him let him speak."

Mutraf bin 'Abdullaah ash-Shakheer said: "That I spend the night sleeping and wake up remorseful is more loved to me than that I spend the night standing in prayer

and wake up in admiration."

an-Nu'maan bin Qays said: "I never saw 'Abeedah performing any voluntary prayers in the mosque of al-Hayy."

'Ali said: "The one who shows off has three charactersistics: he is lazy when by himself, he is lively and energetic when with others and he increases in his actions when he is praised and decreases in them when he is criticised."

al-Hasan said: "The one who shows off desires to overcome what Allah has decreed for him. He is an evil person who desires to inform the people that he is righteous in order to hear what they would say. He has obtained a position of vileness and wickedness from his Lord. It is therefore essential for the hearts of the believers to recognize him."

Sahl bin 'Abdullaah said: "There is nothing which is

tougher upon the soul than achieving sincerity. How many times have I tried to remove the inclination to show off from my heart except that it sprouted in a different colour?"

Ibn Mas'ood said: "Do not learn knowledge for three reasons: to amaze and confound the foolish, to argue with the learned and to make people's faces turn towards you. Rather, seek what is with Allah with your hearts and actions, since only that will remain and whatever is besides it will go."

Abu Sulaymaan ad-Daarini said: "Glad tidings for the one who took a single step desiring nothing but the face of Allah by it."

Some of the Salaf said: "Whoever had a single instance in his lifetime which was purely and sincerely for the sake of Allah - the Exalted - will be saved, and this is due to the greatness of sincerity."

Abu Sulaymaan ad-Daarini said: "When the servant is sincere, the inclination to show off and the many whisperings (of the Devils) are cut off from him."

It has also been said: "Sincerity is that the servants inward and outward actions are equal. Riyaa' is when the outward appearance is better than the inner self and truthfulness in one's sincerity is when the inner self is better cultivated and more flourishing than the outward appearance."

Some of the Salaf have said: "Sincerity is that you do not seek a witness over your action besides Allah or one who gives reward besides Him."

Makhool said: "Never does a servant maintain sincerity for forty days in succession except that the streams of wisdom from his heart appear on his tongue."

'Adiyy ibn Haatim said: "The people destined for the Fire will be ordered towards Paradise until they come

close to it and smell its fragrance, see its palaces and what Allah has prepared in it for its people. Then an announcement will be made that they be turned away from it.

There will be no portion for them in it. They will return in loss and ruin just like the ones before them. Then they will say: 'O our Lord! If you had entered us into the Fire before You showed us what You have shown us from Your reward and what You have prepared for your friends and allies, it would have been easier upon us.'

Then the Exalted will say: 'This is what I intended with you. When you used to be alone you would combat me (or show boldness to Me) with grave sins and when you used to meet people you would meet them with humility. You would show to the people other than that which you used to give Me from your hearts. You feared people but you did not fear Me. You honored the people but you did not

honor Me, you abandoned actions for the people but you did not abandon them for Me. This day, will I make you taste a tormenting punishment as well as prevent you from receiving that reward."

It has been said: "The damage caused to every servant lies in his being pleased with himself. Whoever looks at his soul and sees something in it which he deems to be good has caused its destruction. And whoever does not suspect his soul at every single moment is one who is deceived."

Ibn al-Qayyim said: "Sincerity is the unification of one's wish and intent." [from 'Ihya' 'Uloom ud-Deen' of al-Ghazaali, 'Mukhtasar Minhaaj ulQaasideen' of Ibn Qudaamah and 'az-Zuhd' of 'Abdullaah Ibn alMubaarak]

[3] CONFORMITY TO THE SUNNAH:

Our ibadah of Allah has to be as He and His Messenger peace and blessings be upon him have

commanded us. Allah says {O you who believe! Obey Allah and obey the Messenger and do not let your actions become nullified.} [Muhammad 47:33]

Allah the Exalted says,

"And verily this is My Straight Path, so follow it."

[Sooratul-An'aam 6:153]

And He says,

"Say: If you (truly) love Allah, then follow me. Allah will love you, and forgive you of your sins, and Allah is the Oft-Forgiving, the Most-Merciful." [Soorah Aali-'Imraan 3:31]

And the Messenger peace and blessings be upon him has said "Whoever does an action which we have not commanded will have it rejected." [Muslim]

And he peace and blessings be upon him also said "Whoever does an action in a way different from ours will have it rejected." [Abu Daawood – Saheeh]

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From 'Aa'ishah (radiyAllahu 'anhaa) who said:
"The Messenger of Allah (sallAllahu 'alayhi wa sallam) said: Whosoever innovates into this affair of ours something that is not from it, then it is to be rejected." [al-Bukhaaree 7/1-2 ; Muslim 2/703]

From Aboo Hurayrah (radiyAllahu 'anhu) who said,
"The Messenger of Allah (sallAllahu 'alayhi wa sallam) said: 'All of my Ummah will enter Paradise, except those who refuse.' It was said, 'Who will refuse?' He said, 'Whosoever obey me enters Paradise, and whoever disobeys me has refused.'" [al-Bukhaaree 9/284]

From Anas Ibn Maalik (radiyAllahu 'anhu) who said,
"I heard 'Umar saying, 'When the people were pledging allegiance to Aboo Bakr, and he was sitting upon the pulpit, he said: So verily Allah has chosen your Messenger for you from amongst yourselves. And this is the Book of Allah by which He guided your Messenger, so take it, since

Allah guided your Messenger by it." [Fathul-Baaree 8/138]

As for Ittibaa' then that is also one of the meanings of the testimony that "**Muhammad is the Messenger of Allah**" in that one's ibadah should be in agreement with and in accordance with what the Messenger (sallAllahu 'alayhi wa sallam) came with.

Every form of worship which is introduced and invented and which the Messenger (sallAllahu 'alayhi wa sallam) did not come with is false and rejected, not being accepted from the one who acts upon it even if he has Eemaan and Ikhlaas.

The Messenger (sallAllahu 'alayhi wa sallam) said as is recorded by Ibn Khuzaimah in his Saheeh about the perfection and comprehensiveness of his Guidance: "By Him in Whose Hand is my soul. I have not left a single thing which brings you closer to Paradise and distances

you from Hellfre except that I have commanded you with it and I have not left a single thing which brings you closer to Hellfre and distances you from Hellfre except that I have prohibited you from it." **[Reported by Ibn Khuzaimah and Ahmed]**

The great Imaam Sufyaan ath-Thawree (rahimahullaah) said "No word is accepted without action and no word and action are accepted without intention and no word action and intention are correct unless they are in accordance with the Sunnah."

From the above-mentioned hadeeths you should know that:

1. The Messenger's guidance is complete and perfect, nothing has been omitted.

Abu Dharr (radiAllahu-anhu) said: "The Messenger (sallAllahu-alahiwasallam) did not even leave a bird fapping its wings in the sky except that he gave us

knowledge regarding it." **[Reported by At-Tabarani in 'Mu'jam al-Kabir]**

2. Anything introduced into the religion which was not present at the time of the Messenger (sallAllahu-alaihi-wasallam) and his Companions (radiAllahuanhum) will be rejected.

Imaam Maalik (rahimahullaah) said: "Whoever introduces something into Islaam and considers it to be something good has claimed that Muhammad (sallAllahu-alaihi-wasallam) was treacherous to his trust of Messengership." **[Reported by Imam ash-Shatibee in 'al-I'tisam']**

3. Any action (of worship) which is performed without the command of Allah or His Messenger (sallAllahu-alahi-wasallam) will be rejected.

4. Any action which is performed in a manner other than that of Messenger (sallAllahu-alaihi-wasallam) will be

rejected.

The matter has been made clear for us in the **Saheeh of Muslim** who reports from Jaabir ibn Abdullaah (radiAllahu-anhu) that the Messenger (sallAllahuaihi-wasallam) used to say in his sermon for a particular need: "The best of guidance is the guidance of Muhammad and the worst of affairs are the newly invented matters, for every newly invented matter is an innovation and every innovation is misguidance."

[4] THE WORSHIP OF THE HEART:

Ibnul-Qayyim al-Jawziyyah (d.791H) said, "So the actions of the hearts have a greater obligation upon the servants than the actions of the limbs. And how is it that the Believer is distinguished from the disbeliever, except by what is in his heart? And the servitude ('uboodiyyah) of the heart is greater and more enduring than the servitude of the limbs. So it becomes obligatory in

every age." [Badaa'i'ul-Fawaa'id 3/330]

Rabee' Ibn 'Aamir (radiyAllahu 'anhu) said, "Allah has sent us to deliver whomsoever chooses, from the worship of men, to the 'uboodiyyah (worship and servitude) of Allah. And from the narrowness of this world, to the vastness of this world and the Hereafter. And from the oppression of the (false) religions, to the justice of Islaam." [Ibn Katheer al-Bidaayah wan-Nihaayah 7/40]

Usool al-ibadah (Basic Principles of Worship)

Worship, obedience, uprightness, necessity of adhering to the Straight Path etc. are from the names by which one and the same is intended and which have two basic principles.

One of them is that nothing be worshipped except Allah. The other is that He be worshipped by what He ordered and legislated, not with innovations.

Allah the Exalted says: "So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone." **[al-Kahf (18):110]**

"Yes, [on the contrary], whoever submits his face [i.e. self] in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve." **[al-Baqarah (2):112]**

And He says: "And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend." **[AnNisaa (4):125]**

Righteous deed is al-ihsaan, which is performance of good actions, and good actions are what Allah and His Messenger (sallallahu 'alayhi wa sallam) love, which, in

turn, is what He ordered from obligatory and recommended matters. So whatever is from innovations in religion, i.e. that is not legislated, Allah and His Messenger (sallallahu 'alayhi wa sallam) do not love it, and it cannot be from good actions, and righteous deeds. Just as performing impermissible actions - such as acts of indecency and oppression - is not from good deeds and righteous actions.

As for His saying: "...and (let him) not associate in the worship of his Lord anyone" and His saying, "who submits his face [i.e. self] to Allah", it is being sincere to Him in religion.

`Umar ibn al Khattab used to say: "O Allah, make all of my actions righteous, and make them sincere for your Face, and do not make in them anything for anyone [else]."

Al Fudayl ibn `Iyyad said about His saying: "To test

you which of you is best in action." [al-Mulk(67):2],
"Most sincere and most proper (action)" They said: "O
Abu Alee, what action is most sincere and most proper?"
He said: "Verily, an action that is done sincerely and is not
proper is not accepted, and when it is proper and not done
sincerely it is (also) not accepted. Sincere (action) is one
that is [done] for Allah, and proper is one that is in
accordance with the Sunnah." [Imam Ibn Taymiyyah;
Majmoo` 10:172-174]

Pillars of Ibadah (Worship)

Ibadah centers around three pillars; love, fear and hope.
Verily, Ibadah comprises of all these; love with
humbleness, fear with hope.

Allah says describing His believing slaves, 'whom He will
love and they will love Him.' [Soorah al-Maida (5):54]
and,

'But those who believe, love Allah more (than anything

else).' [Soorah alBaqarah (2):165]

He said describing His Messengers and Prophets,
'Verily, they used to hasten on to do good deeds, and they
used to call on Us with hope and fear, and used to humble
themselves before Us.' [Soorah al-Ambiya (21): 90]
Allah has commanded us {So call upon Him (out of) Fear
and Hope.} [A'nam 6:56]

Allah says: "O My slaves who have transgressed
against themselves! Despair not of the Mercy of Allah
verily Allah forgives all sins [except shirk]. Truly He is the
Oft-Forgiving, the Mercy-Giving." [az-Zumar (39):53].

And the Messenger peace and blessings be upon him
used to supplicate "I ask Allah for Paradise and I seek
refuge in Him from the Fire." [Abu Daawood - Saheeh]

Ibn Katheer said: "ibadah in the language is
humbleness (dhillah). It is sometimes said 'a leveled and
smoothed road (mu'abbad) and an uneven road (ghair

mu'abbad)' meaning (one has been) humbled, lowered, debased. Its usage in the Revelation: an expression of what brings together the perfection of Love, Fear and Hope (in Allah's worship)."

Muhammad Ibn Abdul Wahaab said:

As worship is the sole reason for our creation. It is important for us to make sure that all our are acts of worship are performed in a correct manner. In order for an act of worship to be complete it must contain three vital elements:

- 1) **Fear** – which repels a person from those things that anger Allah.
- 2) **Hope** – which causes a person to anticipate the mercy of Allah.
- 3) **Love** – causes the hearts to be content with the commands and prohibitions of Allah.

So these three are the pillars of Ibadah (worship).

Understanding how to combine these three qualities into the worship (ibadah) of Allah is one of the most essential things that every Muslim must grasp, not least because every sect which has drifted from the Straight Path has strayed in the aspect of worship.

This can be seen through contemplation of Surat Al-Fatihah.

First ayah: “All Praise is for Allah, Lord of the worlds”
(1:1)

We praise him for his favours he bestows upon us, his kindness and good treatment. So this necessitates that we have Love for Allah.

Second Ayah: “The Most Merciful, the Bestower of Mercy”
(1:2)

Allah is the Most merciful, the Bestower of Mercy. So we hope that Allah has mercy upon us.

Third ayah: “Master of the Day of Judgement ” (1:3)

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Third ayah: **“Master of the Day of Judgement ”** **(1:3)**

This contains intimidation and fear from the day of resurrection, and the verdict we may face due to our evil actions.

So if someone observes only one of them he is astray. Whoever worships Allah with love only, resembles the soofyah, who say ‘we don’t worship Allah fearing the fire, or hoping in his mercy we only worship him because we love him. ‘ This is a clear error as the messengers and angels (the best of creation), fear Allah and place hope in him.

“Verily, they used to hasten to do good deeds, and they used to call on us with hope and fear, and used to humble themselves before us” (Anbiya 21:90)

“those whom they call upon (besides Allah) desire (for themselves) means of access to their lord, as to which of them should be the nearest. And they hope in his mercy and fear his punishment” (Isra 17:57)

Whoever worships Allah upon Hope only, resembles the murj’ah, those who depend on hope only, not fearing their sins and disobedience.

Whoever worships Allah upon fear only resembles the khawarij, those who adhere to the texts of threat only, and abandon the texts of the promise, forgiveness and mercy. After these three verses, the next ayah is: “**You alone we worship, and your aid do we seek**” (1:4)

‘**You alone do we worship**’, so we worship Allah with these three, love, Hope and fear. Because al-Ibadah is not actualized without these three. So these are the pillars of worship, love, Hope, and fear. And directing these to other than Allah is shirk. [Some of the Benefits of Surat Al-Fatihah, by Skaykhul-Islam Muhammad Ibn Abdul Wahaab]

Some of the Salaf have said, 'He, who worships Allah with love alone is a Zindeeq (heretic). He, who worships

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Allah with hope alone, is a Murjee, and he, who worships Him with fear alone, is a Hurooree (meaning from the Khawarij). He, who worships Allah with love, fear and hope, is a Mumin Muwahhid.'

The Murji'ah were a sect that emerged within the first century of Islaam. The people of this sect (known as murji'ees) believe that sins do not affect faith, i.e. no matter what sins a person commits, his eemaan (faith) is complete and perfect. They worship Allah only with hope because they believe that as long as one believed and testified to Islaam, they would enter Paradise regardless of their actions.

Unfortunately, all too often nowadays we find a somewhat similar attitude amongst people today, which is why we find that so often when we try to advise someone to turn to the Deen and abandon sin, they just point to their hearts and say, "Allah knows what's in my heart", or that

"Allah forgives" or something similar.

As for the Khawaarij, they worshipped Allah in fear only because they held that anyone who committed major sins was a disbeliever and would therefore dwell in Hellfire forever. This, of course, is gross extremism and a straying from the correct Path.

The Zanaadiqah - or the heretics - are groups, such as many of the Soofees who have become like the Christians and reduced the religion to just 'love' and so all their talk and all their mystical practices are centred around developing more 'love'.

Ibn Taymiyyah has mentioned this in his essay, '**al-Ubodiyah**,' and he also said, 'Thus, the Deen of Allah is worship, obedience and submission to Him. As for Ibadah, its original meaning also denotes lowliness and submission. One says, 'a pathway that is mu'abbad,' i.e. it has become smoothed out because of being treaded upon.

However, the Ibadah that has been enjoined (upon us) encompasses the meaning of submission along with the meaning of love. It embodies the utmost degree of submission to Allah through utmost degree of love to Him. One who submits to a person whilst possessing hatred for him is not an aabid (worshipper) of him and if he was to love someone and at the same time does not submit to him, he is likewise not an aabid of him, as is the case of a man who loves his child and friend. Consequently, only one of the two (qualities) is not sufficient as far as the Ibadah of Allah is concerned. Rather, it is necessary that Allah be the most beloved above all else to the abd (the slave) and that he holds Allah to be the greatest of all. Indeed, none other than Allah deserves total love and submission.' [Majmoo at-Tawheed an-Najdiyah, p.549]

These are the pillars of al-Ubudiyyah.

Ibnul-Qayyim said in **Nuniyyah**:

'Worship of Allah is utmost love for Him, along with the worshipper's submission, these are the two axis (Qutban), upon which the orbit of Ibadah revolves. And it does not revolve until the axis are established, and that which causes it to turn is the command of the Messenger, not desires, soul or Shaytan.'

He likened the revolution of worship to be upon love and submission for the beloved, i.e. Allah, to the revolution of a celestial body upon its axis. And he mentioned that the revolution of worship is by the command of the Messenger and what he has ordered, and not desire, and what the soul orders him or the Shaytan, because this is not worship. So, what the Messenger has ordered revolves the orbit of worship, not innovations, desires or blindfollowing of the forefathers.

Therefore, in all our actions we should fear Allah's

displeasure and punishment and then balance this with hoping for His pleasure and reward. Furthermore, we must love Him and love obedience to Him.

After understanding the need to have love, fear and hope in our worship, the question that now arises is: in what proportions should these qualities be present in our worship? Again we turn to the Qur'aan for our answer.

"Call upon Him with Fear and Hope." [al-A'raff(7):56]

And also: **"Their sides forsake their beds, to invoke their Lord in Fear and Hope." [as-Sajdah(32):16]**

So both fear and hope should be present in our hearts in equal proportions.

Anas - radiAllahu 'anhu - reported that the Prophet, sallAllahu 'alaihi wa sallam entered upon a young boy who was dying. The Prophet sallAllahu 'alaihi wa sallam asked: "How are you?" The boy replied: "O Messenger of Allah, I am in-between hoping in Allah and fearing for my sins."

The Prophet sallAllahu 'alaihi wa sallam said: "The like of these two qualities do not unite in the heart of a servant except that Allah gives him what he hopes for and protects him from what he feared." **[at-Tirmidhee & Ibn Maajah]**

Therefore, whenever we do a good action, we should have hope that it has been accepted by Allah, but at the same time we should also have fear that maybe it isn't enough or that the good deed has not been worthy of acceptance.

Likewise when we sin, we should have hope that Allah will accept our Repentance and forgive us, but we should also fear that we may be accountable for it.

It is thus clear how imbalances in any of the three qualities of worship can lead to major deviation and straying from the True Guidance. Therefore it is important for every Muslim to inculcate all three things in his heart

displeasure and punishment and then balance this with hoping for His pleasure and reward. Furthermore, we must love Him and love obedience to Him.

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The Prophet sallAllahu 'alaihi wa sallam said: "The like of these two qualities do not unite in the heart of a servant except that Allah gives him what he hopes for and protects him from what he feared." **[at-Tirmidhee & Ibn Maajah]**

Therefore, whenever we do a good action, we should have hope that it has been accepted by Allah, but at the same time we should also have fear that maybe it isn't enough or that the good deed has not been worthy of acceptance.

Likewise when we sin, we should have hope that Allah will accept our Repentance and forgive us, but we should also fear that we may be accountable for it.

It is thus clear how imbalances in any of the three qualities of worship can lead to major deviation and straying from the True Guidance. Therefore it is important for every Muslim to inculcate all three things in his heart

properly.

As was mentioned before, the fear and hope should be in equal proportions. Al-Fudayl ibn 'Iyyaad said that **when one is healthy and well, then fear should predominate, but when terminally ill then hope should predominate so that one should strive to do good when well and not despair of Allah's Mercy when terminally ill.** [At-Takhweef minan-Naar]

As for love, then that should be uppermost, as Fudayl ibn Iyyaad (d.187H) said: "The love is better than fear. The fear checks us from sinning, and the love makes us to do what is prescribed with an open heart." [at-Takhweef minan-Naar of Ibn Rajab]

Note that some scholars hold that fear is better than love. Allah knows best.

IHSAN

Another characteristic of ibadah is being aware of the

presence of Allah, that His knowledge is with us and He sees and hears us. This point is Ihsaan.

Allah says {The One Who sees you when you stand up for the prayer and when you move amongst those who prostrate themselves} [Shuara 26:218]

And also in the hadeeth of Jibreel when the Messenger peace and blessings be upon him said: "Ihsaan is that you worship Allah as if you see Him and while you see Him not yet truly He sees you" [Muslim]

SUMMARY OF ibadah

A brief summary of ibadah in five points:

1. Acknowledgement of the purpose of our existence, which is to worship Allah alone without any partners. This is the requirement and meaning of the declaration of faith: There is none worthy of worship except Allah.
2. Extreme sincerity in fulfilling that purpose
3. The correctness of our ibadah and that is upon the

Sunnah of the Messenger peace and blessings be upon him

4. Worshipping Allah by combining Love, Fear and Hope in all of our actions

5. And accompanying all of that with Ihsaan.

The example of the one who learns these five points concerning the ibadah of his Lord and builds all of his actions upon them and the one who does not and is careless about his worship is like the example Allah has given {Which then is best? - he who lays the foundation of his house upon Taqwa and His Good Pleasure or he who lays the foundation of his house upon an undetermined brink of a precipice ready to crumble down, so that it crumbles down with him into the Fire of Hell?} [Tawba 9:108]

So let's not be careless and make our actions vain like Allah has mentioned regarding some people, {And We shall turn to whatever actions they did and turn them into

scattered dust.} [Furqan 25:23]

TYPES OF ibadah

The Messenger of Allah peace and blessings be upon him said: "The right of Allah upon His servants is that they should worship Him (alone) and not associate anything with Him." [Bukhaaree and Muslim]

And the Prophet peace and blessings be upon him said "Allah the Exalted said: My servant does not draw near to Me with anything more loved by me than the obligatory actions which I have imposed upon him." [Bukhaaree]

Thus the first thing which a Muslim acknowledges is that he has been created for ibadah and that is due to his declaration of Laa ilaaha illAllaha (There is none worthy of worship except Allah alone). He must then know of its form and types.

Muhammad ibn Abul Wahhab said:

Know that pure worship and monotheism, which is the religion of Abraham, consists of worshipping Allah alone, of dedicating yourself sincerely to serving Him. Allah said: "I have not created jinn and men but to worship Me."

[Dhariya Qur'ân 51:56]

Once you know that Allah has created you to serve Him, you will realize that there can be no service except with Pure Monotheism (Arabic: Tawhid). Just as there is no formal prayer without purity, and there is no purity with uncleanness, so there is no worship of Allah while worshipping others along with Him (Arabic: Shirk).

By associating others with Almighty Allah, man's worship is spoilt, his deeds are vain and he is doomed to eternal Hellfire. If you are cognizant of all this, you will realize that your most important care should be to have all the knowledge pertinent thereto, that Allah may save you from Hell's terrible abyss. Almighty Allah said:

"Allah will not forgive any the association of anything with Him; but He will forgive any lesser offense to whomsoever He chooses." **[Qur'ân Nisa 4:48 and 116] (Qawaid al 'Arbaa)**

Ibn Taymiyya said:

Al-'ibadah is a term which comprises everything that Allah (SWT) loves and approves of from the apparent and hidden sayings and deeds. In this context As-Salaat (prayer); Az-Zakaat (charity tax); As-Siyaam (fasting); Al-Hajj (pilgrimage); truthfulness in speech; trustworthiness; kindness to parents; maintaining kind relationship with relatives; fulfilling pledges; enjoining the good and forbidding the evil; striving against Al-Kuffaar (the faith rejectors) and the hypocrites; beneficence to the neighbor, the orphan, the poor, the wayfarer, and the owned beings whether human or animal; Ad-Du'aa (supplication); Adh-Dhikr (remembrance of Allah); Al-Qiraa-ah (recitation of

Al-Quraan); and the like are all part of Al-'ibadah.

Likewise, loving Allah (AWJ) and His Messenger (SAAWS), apprehension before Allah and returning repentantly to Him, sincerity in Ad-Deen for Him, patience with His Ordainment, thankfulness for His Bounties, contentment with His Decree, dependence on Him, hope for His Mercy, fear of His Punishment and the like are also part of Al-'ibadah due to Allah (SWT).

In fact worshiping Allah (AWJ) is the beloved purpose before Him, and which contents Him, it being the reason for which He (SWT) created the creation. As Allah (AWJ) said,

"And I created not the Jinns and men except that they should worship Me (Alone)." [Adth- Dhaariyaat:56]

With this call to Al-'ibadah He (SWT) sent all the Messengers as when Prophet Nooh (AS) said to his people, "Worship Allah, you have no other deity but Him." [Al-

A'raaf:59]

And similarly Hood, Saalih, Shou'eyb (AS) and other Prophets said this to their people. Allah Ta'aala (the Exalted) said,

"And verily We have sent amongst every nation a messenger (with the command): 'Worship Allah (Alone) and avoid all false deities (Taghut).' Then of them were some whom Allah guided and of them were some upon whom the straying was justified." [An-Nahl: 36]

He (SWT) also said.

"And We did not send any messenger before you (O Muhammad) but We revealed unto him (saying): 'There is none who has the right to be worshiped but I (Allah), so worship Me (Alone and none else).'" [Al-Anbiyaa:25]

and

"Truly, your Nation (Deen of Islaam) is one Nation and I am your Lord, therefore worship Me (Alone)." [Al-

Anbiyaa:92]

also He (SWT) said in another Aayah (verse),
"O (you) Messengers! Eat of the good things and do righteous deeds; verily I am well-acquainted with all that you do. And verily! This your Nation is one Nation and I am your Lord, therefore seek protection (from My Punishment by warding off evil)." **[Al Moo-minoon: 51-52] (al U'boodiyah ch.1)**

Muhammad ibn Abdul Wahhab said:

Know you, may Allah guide you to His obedience, that the Hanifiyyah is the creed of Ibrahim, which is to worship Allah alone, with pure religious devotion. It is this that Allah has ordered all people with; and indeed He created them for this purpose. The evidence is in His saying: **And I (Allah) created not the Jinn and mankind, except that they should worship Me (alone). (Dhaariyat 51:56)**
To "Worship Me" is "to believe in the oneness of Me"

(Allah) alone without partners.

The greatest of that which Allah has ordered is Tawheed, that is to worship Allah alone. The greatest of that which He has forbidden is Shirk (polytheism), which means associating partners with Allah. The evidence is in His saying:

Worship Allah, and do not associate any partners with Him (in worship)... (Nisa 4:36)

And His saying:

Indeed your Lord is Allah, Who created the heavens and the earth in six days, then He rose over the Throne (in a manner that suits His Majesty). He brings the night as a cover over the day, each seeking the other in rapid succession: and the Sun, the Moon, and the stars, (all) are subjected to His Command. Verily, His is the Creation and the Commandment. Blessed be Allah, the Cherisher and Sustainer of the Worlds! **(A'raf 7:54)**

The "Lord" here is the one who deserves to be worshipped, the true Diety. The evidence to this is in His, Allah ta'ala's saying:

O mankind! Worship your Lord (Allah), who created you and those who were before you, so that you may become pious; Who has made the earth a resting place for you, and the sky as a canopy, and sent down rain from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped).

(Baqara 2:21-22)

Ibn Katheer said: "It is only the creator of all these things who deserves to be worshipped."

Some of the forms of worship ordained by Allah are submission, faith, charity, invocation and supplications, fear, hope, trust, aspiration, awe, reverence, apprehension, repentance, appeal for refuge, call for help, sacrifice, to

vow.

These as well as other forms ordered by Allah are all to Allah. The evidence is in His saying:

And the places of worship are for Allah (alone): So invoke not any one along with Allah. **(Jinn 72:18)**

Consequently, if anyone performs one of these rites not exclusively to Allah then he is a polytheist and an unbeliever. The evidence to this is Allah subhana wa ta'ala's saying:

And whoever invokes (or worships), besides Allah, any other god, of whom he has no proof, then his reckoning is only with his Lord! And verily the disbelievers will not be successful. **(Mu'minun 23:117)**

Invocation:

It was narrated in the hadith: "**Invocation is the essence of worship**", and the evidence is in His saying:

And your Lord said: "Invoke Me; I will respond to you.

Verily those who scorn My worship they will surely enter hell in humiliation! **(Ghafr 40:60)**

Fear:

Evidence for fearing Allah alone is in His saying: It is only shaitaan who would make men fear his supporters; so fear them not, but fear Me, if you are (true) believers. **(Al-i Imran 3:175)**

Hope:

Evidence of hope is in Allah subhana wa ta'ala's saying: Whoever hopes for the meeting of His Lord, let him work righteousness and associate none in the worship of His Lord. **(Kahf 18:110)**

Trust:

Evidence of trust is the statement of Allah, the exalted: ...put your trust in Allah if you are believers indeed. **(Maida 5:23)**

and His saying:

And whoever puts his trust in Allah, then He (Allah) will suffice him. **(Talaq 65:3)**

Aspiration, Awe, and Humility:

Evidence of aspiration, awe, and humility is in the statement of Allah: They used to call on Us with aspiration and awe, and used to humble themselves before Us. **(Anbiya 21:90)**

Apprehension:

Evidence of apprehension is in His saying: So fear them not, but fear Me; and that I may complete My Blessings on you and that you may be guided. **(Baqara 2:150)**

Repentance:

Evidence of repentance is in the statement of Allah: Turn in repentance and in obedience with true Faith to your Lord. **(Zumar 39:54)**

Supplication:

Evidence of supplication is in His saying:

And You (Alone) we worship, and You (Alone) we ask for help. **(Fatiha 1:5)**

Also, it is related in the Prophetic tradition: If you ask for help, ask Allah only.

Appeal for Refuge:

Evidence of appeal for refuge is in Allah ta'ala's saying:

Say: I seek refuge with (Allah) the Lord and Cherisher of Mankind, The King of Mankind, the Deity of mankind.

(Nas 114:1-3)

Appeal for Help:

Evidence of appeal for help is in His saying:

Remember when you sought help of your Lord and He answered you (saying): 'I will assist you with a thousand of the angels each behind the other (following one another) in succession. **(Anfal 8:9)**

Sacrifice:

Evidence of sacrifice is in His saying:

Say: 'Truly, my prayer, my sacrifice, my living and my dying, are (all) for Allah, the Cherisher of the Worlds. He has no partner and of this I have been commanded and I am the first of the Muslims. **(Anam 6:163)**

And from the hadith:

Allah's curse is upon those who offer sacrifices to other than Him.

Vows:

Evidence of vows is in His saying:

They fulfill (their) vows, and they fear a Day whose evil will be wide spreading. **(Insan 76:7) (al Usul ath Thalatha)**

Hijrah

Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah,- they have the hope of the Mercy of Allah. And Allah is Oft-

Forgiving, Most Merciful. **(Baqara 2/218)**

When angels take the souls of those who die in sin against their souls, they say: "In what (plight) were ye?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of Allah spacious enough for you to make hijrah?" Such men will find their abode in Hell,- What an evil refuge! **(Nisa 4/97)**

To those who leave their homes in the Cause of Allah, after suffering oppression,- We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realized (this)! **(Nahl 16/41)**

From Junadah ibn Abi Umaiya (ra): A group of men from the Companions of the Messenger of Allah (saw) said: "Verily, al hijrah has ceased." They then differed about that, so I went to the Messenger of Allah (saw) and said: "'O RasulAllah. Verily, people say al hijrah has

ceased." So the Messenger of Allah (saw) said: "Verily, al hijrah does not cease as long as there is Jihad." **(Ahmad, sahih)**

Muawiyah ibn Abi Sufyan (ra) said, that: The Messenger of Allah (saw) said: "Al Hijrah does not cease until repentance ceases, and repentance does not cease until the sun rises from the west." **(Ahmad, Abu Dawud, an-Nasaaee, Darimi, al Bayhaquee; in its chain is Abu Hind al Bajalee who is unknown, hence this hadith is weak.)**

From Abdullah ibn Amr ibn al-Aas (ra): A man said: "O RasulAllah. What hijrah is best?" He said: "That you leave that which your Lord dislikes." **(an Nasaaee, sahih)**
Jihad

Allāh has ordered the Believers:
"And fight them until there is no more Fitnah (disbelief and polytheism: i.e. Worshipping others besides Allah)

and the religion (worship) will all be for Allāh Alone [in the whole of the world]." **[al-Anfaal : 39]**

"Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger and those who acknowledge not the religion of truth among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued." **[at-Tawbah : 29]**

"O, you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allāh is with those who are the Al-Muttaqūn (the pious)." **[at-Tawbah : 123]**

"Fight against them so that Allāh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, and remove the anger of their (believers') hearts. Allāh accepts

the repentance of whom He wills. Allāh is All-Knowing, All-Wise." **[at-Tawbah : 14-15]**

"Jihād is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know." **[al-Baqarah : 216]**

"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but knew." **[at-Tawbah : 41]**

"Then fight in the Cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers, it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in Might and Stronger in punishing." **[an-Nisaa' : 84]**

"O, You who believe! Shall I guide you to a commerce that

will save you from a painful torment. That you believe in Allāh and His Messenger, and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of A'dn -Eternity ['Adn Paradise], that is indeed the great success. And also (He will give you) another (blessing) which you love, help from Allāh (against your enemies) and a near victory. And give glad tidings to the believers."

[as-Saff : 10-13]

"And what is wrong with you that you fight not in the Cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.""

[an-Nisā' : 75]

"Whoever does not fight, or take good care of the family that a fighter has left behind, Allāh will inflict him with a calamity before the Day of Resurrection"

[Narrated by Abī Dāwūd from Abī Umāmah, may Allāh be pleased with him]

Narrated Abu Huraira: A man came to Allah's Apostle and said, "Instruct me as to such a deed as equals Jihad (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battlefield, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu- Huraira added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope." (*Bukhari, Volume 4, Book 52, Number 44*)

Narrated Abu Huraira: I heard Allah's Apostle saying,

"The example of a Mujahid in Allah's Cause -and Allah knows better who really strives in His Cause- is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty." **(Bukhari, Volume 4, Book 52, Number 46)**

Narrated Abdullah bin Masud: I asked Allah's Apostle, "O Allah's Apostle! What is the best deed?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, what is next in goodness?" He replied, "To participate in Jihad in Allah's Cause." I did not ask Allah's Apostle anymore and if I had asked him more, he would have told me more. **(Bukhari, Volume 4, Book 52, Number 41)**

Obedience

Another type of ibadah is obedience. Allah azza wa jall says:

Did I not enjoin on you, O Children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed? (Ya-Sin 36/60)

Here ibadah to shaytan is obedience. The same Allah's word about Pharaoh and his Chiefs:

They said: "Shall we believe in two men like ourselves? And their people are worshiping us (subject to us)!" (Mu'minun 23/47)

Ibadah here means obedience and subjugation in every thing. Obedience and following others than Allah in the Hukm and law-giving is shirk. There are many evidences that following and being obedient in the hukm and lawgiving to others than is shirk. One of these evidences is: **But the shayatin ever inspire their friends to**

contend with you; if you were to obey them, you would indeed be mushrikun. (A'nam 6/121)

Obedying the friends of shaytan is shirk and giving ibadah to someone else than Allah azza wa jall, because it is obeying in hukm and legislation; meaning in the making of halal and haram, which belongs to none but Allah azza wa jall.

And this is what **Hakim** and others narrated with a saheeh chain from Ibn Abbas (ra): People from the mushrikin used to argue with the Muslims about this prohibition, claiming that such animals had been killed by God. Thus, they wondered that the Muslims would eat of what they themselves slaughtered but would not eat of what God had slaughtered. Allah (swt) revealed: if you were to obey them, you would indeed be mushrikun. (A'nam 6/121)

Following and obeying them in this matter is shirk.

Ibn Kathir said: Giving preference to anyone's saying over the legislation of Allah is shirk. (..and if you obey them, then you would indeed be polytheists.) means, when you turn away from Allah's command and Legislation to the saying of anyone else, preferring other than what Allah has said, then this constitutes Shirk. (Tafseer Ibn Katheer)

Hence who obeys the scholars, or the leaders, or the judges in anything what they declare as haram in their fatwas, or rules, or laws, but Allah (swt) has made that very thing halal, or anything they declare halal but Allah made it haram has taken lords besides Allah and has become a mushrik by doing so.

Another evidence for this is the word from Allah (swt): They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah. (Tawba 9:31)

And by "taking their rabbis and monks to be their

lords" is not meant, that they made sujud or rukuh to them; but they did it by obeying their legislation following them, when they allowed the impermissible for them and they prohibited the lawful for them. This obedience is ibadah like rukuh or sujud, and it is not allowed to be performed to anyone but Allah azza wa jall alone.

In explanation of this Ayah, **At -Tirmidhi** recorded that `Adi bin Hatim said, " **O Allah's Messenger! They did not worship them.**" **The Prophet said, Yes they did. They (monks and rabbis) allowed the impermissible for them and they prohibited the lawful for them, and they followed them in that. That was their worship of them.**

Allah says about those who are following and obeying other laws and legislations than His Sharia:
"Or do they have partners for them legislating the din (complete religion and legislative laws) Allah did not give permission to legislate." (Surat ushShura, ayah 21)

Tahakum – Judging

One of the meanings ibadah takes on is tahakum. If a servant of Allah (awj) in private or general in any of life's aspects judges by the shariah of Allah (awj), this individual will have become a servant only to Allah (swt).

If an individual even in the simplest matter judges by any other than the shariah of Allah (swt) then he will have become a servant of that which is other than Allah (swt) and will have performed ibadah to that which is other than Allah (awj). The reason for this is, giving hukm, making shariah, having the right of laws and limitations are important attributes of uluhiyyah (divinity) which only belongs to Allah (awj).

Whoever claims these attributes belong to him on his own or in partnership with Allah (swt) will have claimed deity and will have equated himself with Allah (awj). Also whoever accepts the claim of this individual and is trialed

by him (even if he himself accepts it or not or is aware of it or not) will have performed ibadah to that which is other than Allah (awj).

Allah azza wa jall says:

The Command (Hukm) is for none but Allah. He hath commanded that ye worship none but Him: that is the right religion, but most men understand not. (Yusuf 12/40)

Ibn Abbas (ra) narrated that when the Prophet (saw) got up at night to offer the Qiyam ul Lail, He used to supplicate: ‘O Allah! All Praises are for you; You are the Light of the Heavens and the Earth and what is in them, and all praises are for You. You are the Keeper of the Heavens and the Earth and what ever is in them and all Praises are for you. Your are the Haq, and Your Promise is Haq, and Your sayings are Haq, and meeting with You is the Haq, and Jannah is Haq, and Jahannam is Haq, and

the Hour is Haq, and the Anbiya are Haq and Muhammad (saw) is the Haq. O Allah I submit myself to You, and I depend on You, and I believe in You, and I turn in repentance to You, and in Your Cause I fight, and with Your Judgment I rule (Hakamtu), so please forgive my past and future sins and whatever I have done in secret, and whatever I have done in public. You are the One who makes thing go before and You are the One Who delays them. None has the right to be worshipped but You.”
(Bukhari)

Ibn Qayyim, stated that in this hadith, RasulAllah (saw) supplicated, praised and asked Allah (swt) for forgiveness. Ibn Qayyim mentioned three things in this Du’aa; Tawakkul {depending upon Allah (swt)}, Inabah {turning in repentance to Allah (swt)} and Tahakum {abiding and surrendering to the Hukm of Allah (swt)}. And this is clear evidence that the act of tahakum is an act

by him (even if he himself accepts it or not or is aware of it or not) will have performed ibadah to that which is other than Allah (awj).

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the Hour is Haq, and the Anbiya are Haq and Muhammad (saw) is the Haq. O Allah I submit myself to You, and I depend on You, and I believe in You, and I turn in repentance to You, and in Your Cause I fight, and with Your Judgment I rule (Hakamtu), so please forgive my past and future sins and whatever I have done in secret, and whatever I have done in public. You are the One who makes thing go before and You are the One Who delays them. None has the right to be worshipped but You.”
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of worship, just like tawakkul and inabah. (Al-Madaarij 32; 1)

To give you a better comprehension in the understanding of what the Ibadah, which Allah is pleased of is I will give you an example:

If you ask most of the people today -especially those who call themselves Muslim- 'What is ibadah?' They will answer: 'It is praying, fasting, giving charity, hajj' and similar things. And even you may find some people who are knowing, that performing any of these types of Ibadah to anyone else than Allah is shirk. But Allah azza wa jall informs us, that there is a type of ibadah which is not lesser than prayer, fasting, zakah and hajj, but most of the people do not know.

The Command (Hukm) is for none but Allah. He hath commanded that ye worship none but Him: that is the right religion, but most men understand not. (Yusuf

12/40)

This ayah gives us evidence that the right of legislation in every matter, small and big, belongs to none but Allah alone. And giving this right to Allah alone is ibadah, as stated in the above ayah; **The Command (Hukm) is for none but Allah. He hath commanded that ye worship none but Him.**

Giving this right or a part of this right, and even if it would be a very small part only, to anyone of the creation is shirk al akbar and puts the doer out of Islam and nullifies all his deeds. And if he doesn't repent he will go to the Hellfire forever.

This ayah again states, that most of the people don't know, that giving the right of legislation to anybody else than Allah is ibadah to them, like offering prayer, fasting, zakah or hajj to them. And they don't know that giving the right of Allah to anybody else indeed is worshipping him.

And this ayah states, that **the right religion** is this one, where the right of legislation in every matter, small and big, is given to Allah azza wa jall alone.

The right of legislation can be only for Whom has the attribute of Uluhiyya, because He is the only one who has the right to be worshiped. If this right is given to somebody else or to somebody together with him than it is shirk and the doer of this has worshiped someone else than Allah. But Allah orders us not to worship anybody other than him: **He hath commanded that ye worship none but Him**

Tahkim – Being judged/trialed

To be trialed has the meaning ibadah to the individual who is trialed. To understand this more in detail it must be proven that the authority to make shariah is one of the most important attributes of uluhiyyah, only Allah (swt) has the right of this and that Allah has no partner in this

matter. As a result of an individual finding the right of giving hukm and making shariah within him, whatever his attribute or rank is with this action he will have acted as an ilah (god) and will raise himself to the rank of ilah. With this action he will equate himself to Allah (awj) in his most important attribute hakimiyah and giving hukm.

Another ayah which contains the same meaning is the statement of Allah (swt): **“Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right).” (Surah An Nisa 4; 60)**

Regarding the tafsir of this ayah Shawkaanee states: **“The claim of those who state they believe the Qur'an revealed to RasulAllah (saw) and those revealed to the**

previous Nabi even though they request to be judged by the taghout and break their promise is bewildering meanwhile, Allah (swt) had commanded RasulAllah (saw) and the Nabi before him to reject the taghout.” **(Fath ul Qadir tafsir)**

Ibn Qayyim states: “In the ayah Nisa 65 Allah (swt), had certified by an oath He took by His mukaddas nafs that in usul, in furu, in hukm of shariah in all attributes and disagreements which can be come across in other matters unless RasulAllah (saw) is appointed as a hakem no one will have had iman. Iman will only be a reality if RasulAllah (saw) is appointed hakem in all matters. Also they can have no faith, until they make RasulAllah (saw) judge on all disputes between them, and find in themselves no resistance against his decisions, and accept (them) with full submission.” **(At tibyan f ahkami il Qur'an)**

In private and in general parts of life the one who is

tried only by Allah (swt) will have completely worshiped Allah (swt). In private and general parts of life an individual who is tried for the littlest matter to any other than Allah (swt) will have worshiped and become a servant of that other.

In this ayah Allah (swt) responds amazed to those who claim they have iman to Allah (swt) but are tried by another. Because while requesting to be tried by taghout the claim of having iman is astonishing and it is an open lie.

From the revelations of Allah (swt) it is clearly understood that when those who submit to the laws made by the partners of the shaytan become kafr and mushrik only will those similar to them who have been blinded by Allah (swt), will have doubts.

Whoever does not reject taghout and recognizes the courts and laws appointed for judgment will not have attested to

la ilaha illa Allah.

In today's world when we look at those who consider themselves to be Muslim under the light of this matter we will see that Islam has returned to being estranged just as it had begun; maybe even more estranged then it had begun. The reason for this is because the one who is hakim and who makes shariah is the taghout and the laws people abide by are the laws of the taghout.

Most of the individuals who claim to be Muslim are trialed by the courts of the taghout with no distress in their hearts. With or without knowledge they join those who worship the taghout. It is possible to see individuals who perform salah, sawm, who claim to be callers of the Muslim and even those who claim they are the warriors of deliverance namely the jihaadi.

These individuals shamelessly resolve disagreements in the courts of the taghout claiming to believe Allah is the

legislator meanwhile seeking the judgment of the taghout believing it to be only a sin (most of them even don't believe that it is a sin; and more even don't think about it beeing a sin!!). With this action they assert the taghout as partner in uluhiyyah or even the sole ilah of tahakkum. Sulaiman ibn AbdAllah in the explanation of Surah An-Nisa, 4; 60 states: "Above, there is clear evidence that to avoid going to the taghout for judgement, which is other than the Qur'an and Sunnah, is obligatory and that the one who goes to the taghout for judgement is not a believer (Mu'min) nor a Muslim." **(Taysir al Aziz al Hamid)**

The second meaning is that anyone who applies to the courts of the taghout has not rejected the taghout. Mohammad Jamal ud Deen al-Qasimi states in his explanation of the ayah that Allah (swt) clarifes that going to the taghut for judgment is belief in him and that

without doubt the belief in the taghut necessitates disbelief in Allah. Likewise the disbelief in taghut necessitates the belief in Allah. **(Mahtassin at-Tawil)**

AbdurRahman ibn Hassan states the ayah:

“...whoever rejects taghout and believes in Allah...”
(Surah Al Baqara 2; 256), clearly shows that going to the taghut for judgement is belief in him.

Wala - Loving for Allahs sake

And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren. **(Al-i Imran 3/103)**

O ye who believe! Take not into your intimacy those outside your ranks. **(Al-i Imran 3/118)**

The Believers, men and women, are awliya one of another.

(Tawba 9/71)

O ye who believe! Fear Allah and be with those who are truthful. **(Tawba 9/119)**

The Believers are but a single Brotherhood. **(Hujurat 49/10)**

And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancor (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful." **(Hashr 59/10)**

Ibn Shayba reports that the Prophet said, "The strongest bond of faith is love for the sake of Allah and enmity for His sake." **(Abu Bakr Abdullah ibn Muhammad ibn Shaybah, (d.235 AH) Kitab al-Iman. At-Tabarani, al-Kabir, ascribes it to Ibn Mas'ud as "marfu", and classed it as "hasan")**

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Ibn Abbas is also reported to have said, "Whoever loves for the sake of Allah, and hates for the sake of Allah, and whoever seals a friendship for His sake, or declares an enmity for His sake, will receive, because of this, the protection of Allah. No one may taste true faith except by this, even if his prayers and fasts are many. People have come to build their relationships around the concerns of the world, but it will not benefit them in any way." **(Ibn Rajab alHanbali, Jami' al-Ulum wal Hikam, p.30)**

Ibn Abbas reports that the Prophet said, "The strongest bond of faith is loyalty for the sake of Allah and opposition for His sake, love for the sake of Allah and enmity for His sake." **(At-Tabarani, al-Kabir. It is mentioned by as Suyuti, al-Jami' as-Saghir, 1/69. hasan)**

The Prophet, may Allah bless him and grant him peace, said, "The sweetness of faith belongs to whoever

may find himself in these three states: that Allah and His Messenger are more dear to him than any other thing; that he loves someone only for the sake of Allah; and that he despises a return to disbelief after Allah had saved him from it, as much as he would hate to be thrown into the fires of Hell." **(Sahih Bukhari, Kitab al-Iman, 1/60; Sahih Muslim, Kitab al-Iman 1/66)**

And from the types of ibada which Allah is pleased with and ordered us to do is making takfir upon the kuffar and mushrikin and to be hostile towards them, hate them, reject them and being free from them

The evidences are:

"Say (to these mushrikun and kafrun): <O al-kafrun!>" (Surah al-Kafrun: 106/1)

And:

"Indeed there has been an excellent example for you in

Ibrahim and those with him, when they said to their people: <Verily, we are free from you and whatever you worship besides Allah; we have rejected you (made takfir upon you), and there has started between us and you hostility and hatred for ever until you believe in Allah alone.>" **(Surah al-Mumtahanah: 60/4)**

And:

"And I shall turn away from you and from those whom you invoke besides Allah." **(Surah Maryam: 19/48)**

Allah, the Exalted, says:

"You will not find any people who believe in Allah and the last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred." **(Surah al-Mujadilah: 58/22)**

Allah, the Exalted, says:

Behold! Ibrahim said to his father and his people: "I do

indeed clear myself of what ye worship: (I worship) only Him Who originated me, and He will certainly guide me." And he left it as a Word to endure among those who came after him, that they may turn back (to Allah). **(Zuhruf 43/26-28)**

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Allah, the Exalted, says:

"O you who believe! Take not as auliya your fathers and your brothers if they prefer disbelief to belief. And whoever of you does so, then he is one of the zalimun." (Surah at-Taubah: 9/23)

And in a hadith from Abu Dawud:

"Whoever loves for the sake of Allah, and hates for the sake of Allah, and whoever seals a friendship for His sake,

or declares an enmity for His sake, completed his iman." And from the types of ibada is rejecting the false gods (kufr bi taghut)

The evidences are:

Whoever rejects Taghut and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. (Baqara 2/256)

And Allah's word about Ibrahim (as):

Ibrahim said to his father and his people: "I do indeed clear myself of what you worship." (Zuhruf 43/26)

And:

Their wish is to resort together for judgment (in their disputes) to the Tagut, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right). (Nisa 4/60)

And:

For We assuredly sent amongst every People a

Messengers, (with the Command), "Serve Allah, and eschew Taghut". (Nahl 16/36)

The Meaning of Taghut

In the explanation of Ibadah we came across **rejecting taghut** (the false gods).

If we want to reject taghut we have to know what taghut is, because without knowing taghut we won't be able to reject him. Without rejecting taghut nobody can be Muslim. Somebody who doesn't know who and what taghut is, either rejects somethings he doesn't know or he rejects something he should not reject. Allah azza wa jall is not pleased by this kind of rejecting.

So what is taghut?

The Definition of the Taghut:

In the literal meaning, the word 'Taghout' derives from the verb 'Tagha' which means 'to exceed the proper bounds or limits.'

Allah (swt) states:

"Verily when the water rose beyond its limits (Tagha) (Nuh's food). We carried you (mankind) in the floating (ship)." [Al Haqqa 69: 11]

In Shariah, the definition of 'Taghout' is 'anyone who exceeds the proper limits by ascribing to himself any of the rights of Allah (swt) and makes himself a partner with Allah (swt)', he makes himself a false god/deity.

Allah (swt) says:

"Go to Fir'aun; verily, he has transgressed all bounds (Tagha) (in crimes, sins, polytheism, disbelief)." [An-Naz'iat 79: 17]

In other words a Taghout is any one who ascribes to himself one of the acts of Allah (swt), such as creation, provision or legislation or ascribes to himself any of the attributes of Allah (swt) which exclusively belongs to Allah, such as knowledge of the ghayb (unseen). A person

may also become a Taghout if he/she allows certain acts of worship to be directed to him/her (acts such as invocation, offering, sacrifice or legislation etc). So anyone who ascribes to himself any of the above acts of worship- he has become a Taghout and a partner with Allah (swt), i.e. a false god/deity.

'Umar Ibnul-Khattaab (ra) said: "The Taghout is Shaytaan." [Related by atTabari in Jaami'ul-Bayaan 'an-Ta'weelil-Qur'an (no. 5834), al-Haafdh Ibn Hajr said in Fathul-Baari (8/251), "Its chain of narrators is strong."]

Jaabir (ra) said: "The Taghout are the soothsayers and fortune-tellers upon whom the devils descend." [Related by at-Tabari in his Tafseer (no. 5845)]

Imaam Maalik (rh) said: "Taghout is that which is worshipped besides Allah." [Related by as-Suyuti in ad-Durarul-Manthoor (2/22), by way of Ibn Abi

Haatim]

Ibnul-Qayyim has given a very comprehensive definition, so he said, "The Taghout is all that which causes the person to exceed the limits with regards to that which is worshipped, followed, or obeyed. So the Taghout in any nation is whosoever turns to other than Allah and His Messenger for matters of judgement; or is pleased to be worshipped besides Allah; or is followed without a clear proof from Allah; or is obeyed in that which is known to be disobedience to Allah." [I'laamul-Muwaqqi'een (1/53)]

Muhammad bin Abdul Wahab commented, "Taghout generally is anything that is worshipped besides Allah (swt) and is pleased (happy) with such worship including the one who is worshipped, followed or obeyed besides Allah (swt); these are all Taghout."

Ibn Taymiyyah commented, "If a person who is

worshipped besides Allah (swt) does not reject such a status then he becomes a Taghout. The Prophet (saw) labeled the idols Tawagheet in a Sahih Hadith when he (saw) said, **'The one who follows the worshippers of Tawagheet will follow the Tawagheet (in the Hereafter).'**' The one who is obeyed in transgressing Allah's (swt) order, or the one who is obeyed in a matter which is not based upon the guidance but acceptable to the people, if it contravenes the order of Allah (swt) then he is a Taghout. For this reason those people who arbitrate using other than the Quran are called Taghout. And Allah (swt) also called Firaoun and the people of Aa'd Tughat." **(Fatawa 28/200)**

Sayyid Qutb said in **'In the Shade of the Quran'** regarding the verse, **'some He transformed into apes and swine and those who worshipped Taghout,' (Al-Maida 5/60)**

"The Taghout is any authority that contravenes the ruling of Allah (swt); and any judgement that is not based upon the Shariah of Allah (swt). Any onslaught against the Ulūhiyyah (divinity) or Hakimiyyah (right to rule and judge) of Allah (swt) is the worst type of assault and the most evil Tughyan. Such types of actions enter fully under the definition of Taghout by word and meaning. The Jews and worshipped their Priests judgements and laws instead of the law of Allah (swt) yet Allah (swt) called them Mushrikin (polytheists). They are worshippers of Taghout meaning that they follow an authority that went beyond its boundaries. They do not worship it by the meaning of making prostration or bowing towards it; however they are worshipping them by the meaning of following and obedience. Such type of actions remove one from the worship of Allah (swt) and subsequently even from the Din (religion) of Allah (swt)."

Christians (Ahlul-Kitab) never physically and Monks; however they followed their

In his work on the taghout “**Ma’anaa at-Taghut**”, the description Muhammad bin Abdul Wahhab gives to the taghout is as follows:

"The meaning of Taghut

Section One: Mankind's First Obligation:

Know, may Allah have mercy on you, that the first thing Allah obligated on the Son of Adam is to reject the Taghut and believe in Allah. The proof for this is Allah's saying: “**And We have indeed sent to every nation a messenger (saying to his people): ‘Worship Allah alone and avoid the Taghut.’ (Nahl 16/36)**

Section Two: The Meaning of Rejecting the Taghut and Believing in Allah:

As for the description of Rejecting the Taghut, then it is that you believe in the invalidity of worshipping other

than Allah, and that you abandon doing so and hate it, and that you declare takfir upon and make enmity with those who do it.

And as for the meaning of Believing in Allah, then it is that you believe that Allah is the only true God who deserves to be worshipped alone, apart from everything else besides Him. And it is that you make all types of worship – every act - sincerely for Allah alone, while negating and rejecting that from everything else that is worshipped besides Him. It also entails that you love and show friendship to the people of Ikhlas (i.e. Islam), while hating and showing enmity to the people of shirk.

This is the Deen (Religion) of Ibrahim, of which those who turn away from it only fool themselves. And this is the good example that Allah informs us of in His saying:

“**There has indeed been an excellent example for you in Ibrahim and those with him, when they said to their**

people: 'Verily, we are free from you and whatever you worship besides Allah. We have rejected you and there has commenced between us and you, enmity and hatred forever, until you believe in Allah alone.'" (**Mumtahanah 60/4**)

Section Three: The Meaning of Taghut and the Heads of its Categories

The word Taghut is general. So everything that is worshipped besides Allah, while being pleased with this worship – whether it is something worshipped, someone followed, or someone obeyed in the absence of obedience to Allah and His Messenger, then that is considered Taghut. The Tawaghit (pl. of Taghut) are many, but their heads are five:

The First: The Shaytan (Devil) who calls the people to worship other than Allah.

The proof for this is Allah's saying: "Did I not

command you O children of Adam, that you should not worship the Devil. Verily, he is a plain enemy to you."

(YaSin 36/60)

The Second: The tyrannical and oppressive ruler who changes Allah's rulings.

The proof for this is Allah's saying: "Have you not seen those who claim to have faith in that which has been revealed to you, and that which was revealed before you, and they wish to go for judgement (in their disputes) to the Taghut, when they have been ordered to reject them? But the Devil wishes to lead them far astray." (**Nisa 4/60**)

The Third: The one who judges by other than what Allah has revealed.

And the proof for this is Allah's saying: "And whoever does not judge by what Allah has revealed, then they are the disbelievers." (**Ma'idah 5/44**)

The Fourth: The one who claims to have knowledge of the Unseen, apart from Allah.

The proof for this is Allah's saying: "He alone is the All-Knower of the Unseen, and He does not disclose His Unseen matters to anyone. Except to a messenger whom He has chosen, and then He makes a band of watching guards (angels) to march before him and behind him."

(Jinn: 72: 26-27)

And He says: "And with Him lie the keys to the Unseen, no one knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls except that He knows about it. There is not a grain in the darkness of the earth, nor anything fresh or dry, but that it is written in a Clear Record." **(An'am 6/59)**

The Fifth: The one who is worshipped apart from Allah, while being pleased with being worshipped. The proof for this is Allah's saying: "And whoever amongst

them says: 'Verily, I am a God besides Him (Allah)', then this person's recompense will be the Hellfire. That is the way We recompense the wrongdoers." **(Anbiya 21/29)**

Section Four: Disbelieving in the Taghut is a Condition for the Correctness of Faith

And know that man will never become a believer in Allah unless he rejects and disbelieves in the Taghut. The proof for this is Allah's saying: "There is no compulsion in the Religion. Verily, the right path has become distinct from the wrong path. So whoever disbelieves in the Taghut and believes in Allah, then he has taken hold of the firmest handhold that will never break. And Allah is the All-Hearer, the All-Knower." **(Baqarah 2/256)**

The "right path" here refers to the Religion of Muhammad (may the peace and blessings of Allah be upon him), while the "wrong path" refers to the Religion of Abu Jahl. The "firmest handhold" refers to the testimony

that there is no deity worthy of worship except Allah (Laa ilaaha illAllah). This testimony consists of a negation and an affirmation. It negates all types of worship from those worshipped besides Allah, while affirming all types of worship done for Allah alone, free from any partner."

(Mana at-Taghut, Muhammad ibn Abd al-Wahhab)

Muhammad Hamid al Fiqhi said:

"From the words of the salaf scholars we understand that: Taghut is the one who is preventing and referring to other directions than worshiping Allah (swt), being sincere in deen, obeying Allah and His Messenger. This can be shayatin from the jinn and people, as well as it can be a tree, a stone and other things. Every man-made law which is opposing the Islamic Shariah, every law made to judge human blood, goods and chastity, every law which lifts/removes the punishments of Allahs Sharia, every law

which cancels the prohibition of interest (riba), adultery, fornication (zina) and alcohol is a taghut.

Actually every single rule of these is itself a tagut. In the same way, every book written to turn away from the haq (truth) and from the Sharia brought by RasulAllah (saw), whatsoever the intention of the autor is, may he has written it knowingly or without knowledge, is a taghut."

(Footnote in Fath ul Majid, p: 282, Dar'ul Kutub al Ilmiyya)

Abdurrahman Abu Batin said:

"Taghut is everything that is worshiped other than Allah, the leading ones in heresy, calling to superstitious and showing this as it is something good. At the same time are those who are judging between people with contrary laws to the laws of Allah and His Messenger, soothsayers, magicians, wizards, those who call people with fabricated and heretic tales to worship graves, the guards of the

graves, the menials of the graves and the protecters of the graves taghut. The main taghut and the biggest one is shaytan. Shaytan is the biggest taghut. Allah knows best."

(Ad-Durar as Saniya vol: 2 p: 103)

Here is a short explanation of whom and what is/are the taghout of today's world:

As easy as it is to recognize the taghout of today's world it is also as hard to recognize it because of its disguise. We can come across it hidden even under the umbrella of Islam. A Muslim must have baraa (disassociation) with the taghout and not wala (association). It must be kept in mind that the taghout never be named as Muslim or be given attributes of Allah. In order to apply restraining from and resistance to the taghout one must know, be familiar with and be able to recognize the taghout and its establishments. The following is a list of most common establishments,

institutions, employees, leaders etc. of the taghout of today other than Shaytan:

- The UN, United Nations; the largest known establishment of the taghut today.
- All states which take part and are members of the United Nations.
- The leaders of these states who make laws.
- All governments which make and assist in making their own laws; parliaments, members of parliaments, ministries etc.
- Everybody who makes a law or a sharia beside Allah.
- Every single law beside the law of Allah.
- Every government who makes laws and everybody who helps them in making laws; the parliaments, the councils, the members of parliaments, the ministers.
- The officials of these governments and states.
- The teachers of the schools of these governments and

states.

- The political parties of these governments and states.
- All assistants and officials of these political parties.
- Those which assist and vote for such political parties.
- The lawyers, advocates who believe, consult, apply and seek the verdict of and judgment from the laws of these governments.
- The judges who judge on the basis of these laws and everybody who doesn't judge according to what Allah has revealed.
- The police and other officers that defend and enforce these laws.
- The military of these governments which fight on the basis of these laws, to defend and protect these governments. And everybody who joins this armies.
- The religious leaders who support and justify these laws.
- The wealthy elite who support help maintain, and

contribute to these governments and all of its departments, branches, institutions, establishments etc.

- The propagators of these governments; who call upon the nation to support, obey, assist, have sympathy, care for...
- Everyone who support, obey, assist, care for, and have sympathy etc... for these governments regardless of whom or what they are.
- Those which make allegiance with the taghut against the Muslims.
- Those who do not takfir, who take as awliya and not have enmity to these people who show compassion, have sympathy, support, assist, aid, obey, follow etc. to these governments and all of its institutions.
- Whim and desires.
- The one who isn't loved for the sake of Allah, but for his sake.

states.

- The political parties of these governments and states.
- All assistants and officials of these political parties.
- Those which assist and vote for such political parties.
- The lawyers, advocates who believe, consult, apply and seek the verdict of and judgment from the laws of these governments.
- The judges who judge on the basis of these laws and everybody who doesn't judge according to what Allah has revealed.
- The police and other officers that defend and enforce these laws.
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- Whim and desires.
- The one who isn't loved for the sake of Allah, but for his sake.

- The one who isn't obeyed for the sake of Allah, but for his sake.
- Homeland and nationalism.
- Tribalism.
- Humanism.
- Community, public, populace.
- In some cases the majority.
- The Hague injustice court.
- Worshiped things like idols, cross, stones, eyes, cows, graves, shrines, pictures, animals etc.
- Democracy.
- Wizards.
- Oracles.
- The jew clerics (rabbis).
- The christian clerics (pope, priests).
- The new world order.
- The NATO (North Atlantic Treaty Organization).

- Secret societies.
- The so-called islamic state in Iraq and Shaam (daesh, isis, isil)
- The FIFA (International Federation of Football Association)
- The medical mafa (the pharmacy industry)
- The Dajjal
- The groups and jamaats who call themselves islamic groups.

Here is a passage from Ibn Hazm which describes how the destruction of Islam starts and how the corruption spread to compare the very beginning of the great ftnah and today's world.

“As for your query about the ftnah with which the people are afflicted due to their indifference to the worsening political situation, we are now its victims and subject to its test. We seek Allah's security from it. This is an evil ftnah

in which religious norms are being destroyed, save for those who are protected by Allah. Its description needs a lengthy exposition. However, in the main it is that rulers of every city and fortress throughout al-Andalus of these days, from the beginning to the end, are enemies of Allah and His Messenger and are perpetrators of corruption in the land. All that you see openly is that Muslims' properties are being robbed and taken away. It is due to such rulers' oppression. They permit their soldiers to commit highway robberies in the areas under their control. They have levied jizyah and exercise tax even upon Muslims. They have appointed Jews as their tax-lords to collect jizyah and other taxes from the Muslims. They make excuses for the necessity of such un-Islamic taxes and to make legitimate what has been prohibited by Allah. Their sole end is to perpetuate their rule and impose their laws by replacing the laws of Allah. Also do

not be deceived by the behaviour of the evil-doing self-claimed religious leaders who are wolves disguised in sheep's` clothing they adorn the evils of these evil-doers [rulers] with their own wickedness and support the rulers in their transgressions. By God, had these rulers seen that their rule would continue by worshiping the cross, they would have done so without hesitation. We see them that now they seek help from the Christians, make the Christians masters over Muslim men, women and children. They send Muslims as captives to their Christian masters, hand the Muslims' lands over to the Christians willingly where the symbols of Islam are being replaced by the symbols of Christianity." **(al-Radd 'ala ibn Nagh'rilah al-Yahudi wa Rasa'il Ukhra)**

